

Memoirs of the life and mission of Joanna Southcott. Interspersed with authentic anecdotes, and elucidated [sic] by interesting documents: including the progress of her pregnancy ... Together with the opinions of Drs. Reece and Sims. To which is added, a sketch of the Rev. W. Tozer, M.J.S / [Joanna Southcott].

Contributors

Southcott, Joanna, 1750-1814.
Reece, Dr.
Sims, Dr.

Publication/Creation

London : M. Jones, 1814.

Persistent URL

<https://wellcomecollection.org/works/fyzw5496>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

SOUTHCOTT

49087/P



JOANNA SOUTHCOTT.

Published by the Proprietor 9th Sept. 1814.

Memoirs
OF THE
LIFE AND MISSION
OF
JOANNA SOUTHCOTT.

INTERSPERSED WITH
AUTHENTIC ANECDOTES,
AND ELUSIDATED BY
INTERESTING DOCUMENTS:
INCLUDING THE
PROGRESS OF HER PREGNANCY,
DETAILED BY HERSELF,
TOGETHER WITH
THE OPINIONS OF DRS. REECE AND SIMS.
TO WHICH IS ADDED,
A SKETCH OF THE REV. W. TOZER, M. J. S.
EMBELLISHED WITH
A STRIKING LIKENESS OF THE PROPHETESS.

LONDON:

Printed by W. Lewis, St. John's-square,
FOR THE AUTHOR;

AND PUBLISHED BY M. JONES, NEWGATE-STREET; AND MAY
BE HAD OF ALL BOOKSELLERS.

1814.

(Entered at Stationer's Hall.)

63947

Memories

OF THE

LIFE AND MISSION

OF

JOHN A. SCOTT.

BY

WILLIAM A. SCOTT

INTERESTING DOCUMENTS

FROM THE

MANUSCRIPTS

OF THE

REV. W. A. SCOTT

BY THE REV. W. A. SCOTT, M. A.

OF

A SERIES OF THE

MEMOIRS

LONDON

AND PUBLISHED BY

H. J. JOYCE, 10, BROADWAY, N. Y.

HE HAS OF THE

THE

(Journal of the)

ADVERTISEMENT.

“ Satan will work in the hearts of men, to prophecy the same as the True Prophets of God ; and some of their prophecies will come true, as the Magicians’ miracles came, some of them like the miracles of Moses. Many false prophets are gone out into the world, by the arts of Satan, that the true prophets may not be believed.”

JOANNA SOUTHCOTT.

ADVERTISING

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

MEMOIRS

OF

JOANNA SOUTHCOTT.

“If they judge it of God, they ought to uphold the Word; if they prove it not of God, they ought to help to pull it down, by searching into every truth.”

THIRD BOOK OF WONDERS.

P**OLITICAL** perturbation is particularly favourable to the successful promulgation of popular prophecies. It is owing to this circumstance, in all human probability, that the close of the eighteenth century, and the commencement of this, have been distinguished by the appearance of so many of those publications which are generally supposed to partake of the prophetic stamp. Modern times have indeed been prolific of such writings. It was during the year 1793, that the celebrated Richard Brothers first made his entrance on the public stage; and, styling himself the Nephew of Jesus Christ, declared that the Jews would be immediately restored to their ancient land, he being the captain then appointed to precede them. Although the expatriated Israelites were themselves too sagacious to be trepanned by their new friend, he found several Christians so simple as to believe in him; and, amongst these adherents, an Honourable Member of the British Senate, who there staunchly espoused his cause, and asserted his pretensions.

None else being found to second the motion of Mr. Halhed, however, respecting the liberation of Brothers, whose writings had occasioned his confinement with insane minds, the subject of the ensuing sketch, during the year 1803, most considerably interposed her good offices—by threatening that England would be destroyed, unless the prophet were set free. Brothers has been permitted to go at large, having undergone much salutary discipline, and, happily for himself and mankind, is not likely to relapse into the disease of fancying that he is inspired. The futility of his claims to a relationship with omnipotence has

been manifested to all; but it here remains to investigate those of his present and immediate successor in the prophetic school.

JOANNA SOUTHCOTT was born some time in the month of April, 1750, at Gettisham, an obscure village in Devonshire; and was baptised on the 6th of June, the same year, as appears by the Register of Baptisms at the parochial church of St. Mary Ottery. She was the daughter of William and Hannah Southcott; her father was engaged in the farming line, and both her parents were members of the established church. Considering the history of her family as of great importance to the Jews, she has detailed it with every possible degree of circumstantiality. Her father, it seems, "married his first wife out of pity, because he was told she could not live without him." Dying in child-bed, he resolved to marry the person who afterwards became the mother of Joanna, and who was attending the death-bed of his first wife, "as soon as decency would allow." Her mother was "a religious woman, and, according to Joanna, her father was a "hardworking, careful, and industrious man." Tradition is silent as to the "signs" which attended the introduction of the prophetess into our world; but the spirit has since assured her "that the Angels rejoiced at her birth:" while one of the "Sealed Doctors" has been heard to declare that the comet of 1811 was similar to the Star which denoted to the Wise Men the spot where the infant Jesus was worshipped by them; and, also, that the late luminous stranger was accompanied by another comet, although of less magnitude, being both together designed to indicate the perfect union that now subsists between that divine Person and the inspired Joanna.

She speaks of herself, during her childhood, as being much admired for the sweetness of her temper, her father saying that none but the Devil could fall out with her; and she affirms that she was "the simplest of all her father's house." Joanna then delighted in perusing the Scriptures. From her early age, she had "the fear of the Lord deeply impressed on her mind and heart," was much affected by the account of the sufferings of Christ, and thinks that her growth in grace bore some proportion to her advancing in years.

Considering the religious bias of her mind, even in youth, it is less surprising to find her rather indifferent to those objects which might otherwise be expected to draw forth her affections. This can alone serve to account for her treatment of her chief admirer, Noah Bishop, who failed to obtain her hand. Although

she professed that she "would rather die than ever marry any man but him," yet she resolved to "wean her heart from this world," and direct it heavenward. "I went to service," says she; "and, musing to myself in hymns, I got the better of my foolish passion, though I could not blot his memory from my mind." Whoever shall carefully peruse the writings of Joanna Southcott, comparing her early history with her mature visions, will perceive that her feelings have sustained no common contest between love and religion. This attachment to Noah Bishop, who may be considered as having been the sovereign of her heart, according to her own admission, cost her many struggles; nor does she appear to have easily, if ever, surmounted it. Whenever she met with any disappointment in love, however, we find her "determined to give her heart and soul to God," thinking that "time and prudence would wear off love, by keeping her thoughts in love to her Creator!" She was during this period of her life what is called dying for love, though she continued to reject the very man of her heart. "Nothing but religion," declares Joanna, speaking of this affair, "could keep me in my senses!"

Her "old lover," as she styles Noah, was not the only one who struggled hard to obtain her love. Besides one John Thomas, who "came a courting in Honiton," about the time she had resolved to break with the former, and who assured her that he "would rather have her without a farthing, than any other woman with five hundred pounds," there was a Mr. Rigsby too, who tendered her his hand, with sixty pounds a year, having found himself so deeply in love with her, the first moment he saw her in Black Torrington church, that "he turned as pale as death" when informed she was returned home into Devonshire. She was again almost ensnared in love. Going to see her brother at Sidmouth, another admirer, named Peter West, paid his addresses to her; whom she mentions as a young man of "remarkable good character, and whom she thought remarkably handsome. One Sunday evening," she adds, "after we parted, I walked my room, with a war in my heart: I was thinking with myself, where is my foolish heart wandering? and I was earnest in prayer, that the Lord would not permit the love of the creature to draw my heart from the Creator; and that he would not permit me to keep company with any man, that he had not ordained for my husband. *I prayed it might be a sign to me, that he (West) might not be able to come to me for a Month? I was answered—He should not*

MEMOIRS OF

come for a month, if it was not the Will of the Lord I should have him!" Peter staid away more than the month, and, accordingly, Joanna would not renew their courtship. "I refused him," says she, "in answer to what was said to me in prayer; for his being absent a month was a convincing proof to me I was not to have him, but I did not tell him so."

Severer trials awaited her chastity. She went to live at Exeter: but, "oh!" says she, "what a scene of misery broke out there!" After she had lived here some years, the master of the house, Mr. Wills, had the wickedness to profess love to her, while he himself was then married. She asked him, how he could make his profession of religion, and talk of love to another, whilst he had a wife of his own? He said 'his love was not sinful; it was only religious love, which no man, that had such a wife as he had, could help!' Joanna was much distressed by this disclosure. This made her earnest in prayer, that the Lord would again be pleased to direct her how to act. "I was answered," she adds, "that the Lord would protect me, and nothing should harm me; but that I should not leave the house, for the Lord had ends unknown to me." Whatever might have been those ends, it is pretty plain that she suffered much by remaining in Wills's house, from which she hardly escaped, at last, with her fair character. This happened to her about the year 1780, when she was first ordered to commit her history to paper; since the mystery of it went deep to the nation, and thousands were to be converted by it. Seeing her experience in matters of love, however, we cannot so much wonder that she declined the proffers of men; and preferred the independent satisfactions of celibacy, to the uncertain gratifications of matrimony.*

* "I did not," observes Joanna, "tell the worst of Rigsby (who offered her his hand, with 60*l.* a year) when I was writing; and what made me despise him. He kept a woman in his house, and brought her with child, and then to conceal his shame from the world, he got some savine, and intreated her to take it; he said it would not do her any harm, only kill the child, and so she was to conceal her shame from the world, and might live with him as before. The simple woman took his advice, and killed the child and herself too; and when she was dying, in her agonies she told it, but as she did it by her own consent, and did not blame him so much as herself, he had no punishment of the law; but his character was despised by upright people; yet as he was a young man of a decent fortune, he got himself respected amongst people of the world, who had no better principles than himself. But of the truth of his history my Sister did not tell my Father, as he tried to persuade people it was a false report, and bribed her

 JOANNA SOUTHCOTT.

“ It was well for my father,” continues Joanna, that “ I was not married, as I was the only one of the family who could go to his house to assist him in distress ; for, though they assisted him in money, they could not go to stay with him, as I did.” Certainly her conduct was in this instance most exemplary. Since he lived by himself, long before his end, she made it her business “ to go in the summer to make his house thoroughly clean, and wash the floors ;” and she had the satisfaction of receiving his blessing in death.

Having been long accustomed to look for signs, and be otherwise secretly influenced in mind, Joanna, at length, opened her Commission, in the year 1792. She now announced that she was the Woman spoken of in the Revelation to St. John, as *the Bride, the Lamb's Wife, clothed with the Sun.*

“ Joanna Southcott,” declares one of her defenders, “ is the Messenger forerunning and warning of that glorious event, the Coming of our Lord Jesus Christ ; who shall appear a second time, as the hope of his people, to turn away ungodliness from Jacob ! We see (from the Revelation of Jesus Christ to St. John) that there is a Church must arise in the last days, before the Second Coming of Christ which is a *wonder to mankind.* The shadow is to one, but the substance will be to all. A *Woman* is now visited by the Sun of Righteousness, the Spirit of Truth, to teach men *to claim the promise of bruising Satan's head ;* and *by her petition, men joining with her, the Lord will destroy Satan and his angels.* The twelve stars are men, the earth is men, who help the woman, and oppose the floods of lies cast by men, the Devil influencing them. Why should men marvel,” demands this champion, “ to think that *Scripture* should allude to a *Woman* in the last days, whom the *Spirit of Truth* should come to visit, to claim the promise that was made in the Fall, and redeem men from the fall ? Was not the promise made to the *Woman*, who cast her blame on *Satan* ? Then, why should we wonder that the *Spirit* should *Visit* the *Woman* to claim the promise of *bruising Satan's head*, which God made to her ? But how could *Woman* claim the promise without the *Spirit* coming to visit her ?” Curious as the nature of this extract may appear, to most religious persons of the

friends to keep it secret ; and for the love of the money some did ; which made it a confused story, and could not be proved ; but confused as it was, I believe it true ; and after my Father's passion was over, I told him my reasons ; which, he said, if it was true he could not wish me to have him.”

MEMOIRS OF

present day, it contains the very sum and substance of Joanna Southcott's Original Commission to the world, together with the arguments by which it is endeavoured to be supported, and will on these accounts be found of some consequence in the course of this memoir.

The great end of her successive prophecies was, she said, "to Warn the whole World at large, that the Second Coming of Christ is nigh at hand; and to shew, from the Fall, that the Promise that was made to the Woman *at first* must be accomplished *at last*," and *in her sex* too, "before Man's" complete "Redemption can take place." Christ is himself brought to declare all this, by the Spirit who communicates with Joanna; as, for instance, where it is thus said—

*' For man's transgressions I did die,
And for them did atone;
But still the Woman's guilt doth lie,
Till Satan feels his doom !*

*Then; can you not the mystery see?
The Woman's Promise it must come,
Who cast her guilt alone on he.
When I did make the Woman first,
I said from her the good shall burst;
For man could not be good alone,
The woman must his helpmate come.
And now his Helpmate doth appear,
With prophecies no man can clear.'*

' WORD TO THE WISE.'

This "spiritual mother" no sooner had declared her rank, than her visiting spirit was incessantly impelling her. Its tidings were first proclaimed at Exeter, where, for nine years, she in vain importuned the Dignitaries of the Cathedral,* together with

* "Here your Lordship may be lost in wonder," says Joanna, to the late Bishop Buller, writing to him in 1799, "how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clearly it is explained to me, by my perfect obedience to the commands of the Lord, who made the same promise to me, as Herod did to the damsel; and I was ordered to ask in writing—and my petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth, as John the Baptist was. I was answered, the Lord would grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar, when I received the sacrament—I did; and was then answered, "what I have spoken by my Spirit, sealed with my seal, I will now seal with my blood."—But it is said to me,

*' It is man must raise thy hand
And tell thee to grow wise,
Like Herod's damsel to go on,
Then all shall gain the prize.*

JOANNA SOUTHCOTT.

some ministers, to investigate and sanction her claim; and where, in fact, her friends concluded she was going mad.

Joanna, in 1801, printed the five first parts of her 'Strange Effects of Faith,' which induced five gentlemen to visit her, about Christmas, at Exeter, in order to ascertain the nature of her mission. This she calls her first trial. January the 12th, 1803, her second trial was entered on at High-house, Paddington, near London, the meeting being previously advertised in the newspapers. Her pretensions were here assented to.* De-

When men begin as she did then
And like Herodias burn,
To wound the foe, as she did do,
I will like Herod come.'

"The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done."

* Joanna has since discovered that this her Second Trial was designed to shadow forth to her, even eleven years ago, the forthcoming King of the Jews, though she failed to comprehend the meaning of the Spirit. "When I ordered thee to call together thy Judges," observes the Spirit to her, in her Third Book of Wonders, "to prove thy Writings, and make them public to the world, and when the people were assembled together; I ordered THE BOX, where thy WRITINGS were placed in, to be put upon a table, but not to be opened, nor the cord broken, till thou (JOANNA) hadst brought in a little CHILD in thy arms, which was FOLEY'S SON. And I ordered thee to place HIM on the box, to stand in the midst of the Congregation, with a Bride-cake in his hand; and then I ordered, that all the company should kiss the child. Then, know with what eagerness they all took the child, from one to the other, and kissed him; and, though the company was large, know, the child smiled upon all, which was remarked by them. Know, I placed him as one of the judges; but no one knew for what ends I ordered this to be done, as the type and shadow were hidden from all! Then I ordered the cord to be cut, and to be cut in pieces! then, know my answer.—As they had cut the cord, so would the nations be cut, before that child was old enough to know good from evil: but the depth of knowing good from evil cannot be known by the child yet; but mark what hath happened upon the nations abroad, since January 1803, that this was done. Here is the first type of the CHILD standing alone, to make up the twelve. Now come to the second, when I ordered thee to call all thy witnesses together, to have the truth proved, of what they knew concerning my visitation, to thee from the beginning; and then I ordered that strangers and unbelievers should be invited the second time to come forward; and, if they proved the visitation not from the Lord, then to their judgment I said thou shouldest give up; but know, they refused to come forward and pass their judgment. Then I ordered the writings to be proved by the witnesses; and the further judgment was given, from the truth they

MEMOIRS OF

cember 1804, the third meeting or trial took place, and lasted for seven days, but during which also her friends only attended. "When the gentlemen entered the room, the clergy entering first, she felt her *tongue* tied, and was not able to speak: and, as her friends came in, her confusion increased, and, in her own mind, she thought she should have fainted away; but, to her great astonishment, when all had entered, though she felt as it were dying before, she was as a giant refreshed with new wine; without pain, sickness, or weakness: she stood up, and felt the Spirit of the Lord enter within her; to call them all to the remembrance of the fall: and, when she told them of the promise made to the woman, to bruise the serpent's head, every man in the room *held up his hand*, to join with her in *claiming the promise.*"

The following is extracted from the Record of this Court, after the whole business of the Trial was gone through—

*Neckinger-house, Bermondsey, near London,
December 11, 1804.*

"We, whose names are hereunto subscribed, being invited, by divine command, for seven days, to the examination of Joanna Southcott's prophecies, do individually and voluntarily avow, by our separate signatures, our firm belief, that her prophecies and other spiritual communications emanate wholly and entirely from the Spirit of the living Lord." This is confirmed by the fifth resolution, page 79, thus—"From the examinations of Joanna's writings, it doth appear to us that she is visited by the Spirit of the living God." Amongst the names subscribed, page 136 and 137, are the names of several of the clergy.

"From the year 1792 to the end of the year 1794," says Mr. William Sharp, in the pamphlet which he entitled an Answer to the World, "her Writings were Sealed up; and, after being witnessed, were put out of her possession, and the same caution was observed at the end of each succeeding year. Every time they were placed in the hands of persons of credit,

heard from the witnesses; then *I plac'd the child the second time to stand as a judge with man; and with men he held up his hands, in the petition to have the power of evil destroyed, that my kingdom might be established in righteousness and peace.* Here is the *second type* of the child, hidden from all, why I ordered this to be done. But now come to the *third*, which I have compared to thy awful trial; which, as I have told thee, a trial may be awful and serious, though the end may be glorious to them that believe, but awful and fatal to them that now mock!"

JOANNA SOUTHCOTT.

until the arrival of myself and friends at Exeter, when at our departure, which was at the beginning of January, 1802, the whole of her sealed writings were put in our possession, properly sealed and witnessed. The box, containing the greater part, was given to my care; and I think it necessary to add, that whilst I was at Bath, on my return from Exeter to London, I had a large case made, which enclosed the whole box, for the cords round the box were sealed with Seven Seals, and I had a quantity of tow also put between the box and the case. Neither was it possible for us to be deceived respecting the identity of the writings, which remained secured with us until they were conveyed by me to High-House, Paddington; where the box and parcels were first opened, and the seals broken, in the presence of above forty persons, assembled together by public notice, in the beginning of January, 1803. And after the writings were thus taken out, each paper was signed by three persons, before they were delivered to Joanna, for them afterwards to be copied off.

“After my belief was fixed,” adds Mr. Sharp, “that her Visitation was from the God of Heaven and earth, it was my duty to believe that He would be faithful to his Word and his Promises. The wisdom of the Most High had provided a remedy, that his image might not be lost in Man, by the promise first made after his creation—to make him an help-mate in the Woman; and it was to Her, and not to the man, that the promise was made, after the Fall, that her Seed should bruise the Serpent’s head.* Woman is to be prepared, as the bride is adorned for her Husband: therefore, whatever woman is to receive Christ, in the Spirit, must be prepared in such manner that her desires must be to him, and to him alone! I am convinced that *Joanna* has, in various ways, been in preparation from a Spirit invisible, before the year 1792, when the *Spirit of Prophecy* was first given to her. Had she not been thus gradually prepared, before that period, the suddenness of the *Extraordinary Visitation* would have been too powerful for nature to bear; neither could she have had that confidence in the *Truth of the Spirit*, if she had not before had proofs, respecting herself, and in her own life, in many instances.”

* “God laid his plan in the Creation,” declares Joanna, “to make room for Man’s Redemption by the Woman, whom he created for man’s good; and this by casting her blame on Satan’s head, which every soul will find in the end.”

In 1800, Joanna was warned how strongly Satan would still pursue mankind, notwithstanding the great miseries they had experienced, that he might accomplish the destruction of the human race. "She wrote," says Mr. Sharp, "of what would happen," speaking concerning the years from 1792 to 1806, inclusively, "and which has since come to pass."

Having, as we have seen, delivered up her writings to the custody of Mr. Sharp, January the 5th 1802, the May following she was ordered to repair to London, whence she was told she never would return till her writings should have been proved. Here she found that one Joseph Prescott, then about eighteen years old, had been in the habit of seeing Visions, from 1793, though hitherto quite unknown to her. Joanna says that Prescott was a stranger to her, and she to him, till February 28, 1803, after her writings had been proved in the month of January that year, and attested by fifty-eight persons, who all signed their names in approbation.* It was the latter

* "November, 1802," says Joanna, "I was ordered to advertise in the different Newspapers, that my Sealed Writings would be brought forward, and proved on the 12th of January, 1803. The Clergy were invited thus publicly, and also many of them privately by letters, to attend and investigate the truth: but every invitation was disregarded. During the seven days of the trial, there was open house for any to come and pass his judgment; and none, who applied AT THE HOUSE, were refused admittance. On the last day there were fifty-eight people present, who joined with me for Satan's destruction, believing the calling to be of God; and who, with one heart and mind, joined with me in the following declaration and petition.—

' I, Joanna Southcott, am clearly convinced that my calling is of God, and my writings are indited by his Spirit: as it is impossible for any spirit but an allwise God, that is wondrous in working, wondrous in wisdom, wondrous in power, and wondrous in truth, could have brought round such mysteries so full of truth, as is in my writings; so I am clear in whom I have believed, that all my writings came from the Spirit of the most high God.

' JOANNA SOUTHCOTT.'

"After I had written my own faith, as I was ordered, I was asked by the Spirit, what was my claim? or what was my petition to the Lord?—'O my God, thou knowest—To cut off all the power of Satan from the face of the earth, as the head of John the Baptist was cut off, and bury him down, as John was buried down.' This I read to the fifty-eight persons, who were present; and they signed their names with me in faith and prayer, for the fulfilment of the above petition. After the trial was finished, on the 18th of January, in the evening, these words of the xviiiith Psalm were sung by the company—it having been explained in my sealed writings.

The Lord descended from above,
And bow'd the heavens most high,
And underneath his feet he cast
The darkness of the sky:

end of February, 1803, that Mr. Carpenter, still the preacher of the House of God, took young Prescott into his house; and on the 4th of March our prophetess began to explain the visions he then saw. Prescott now continued to describe his views, and Joanna to explain them for some time; all the paintings of them served to decorate the walls of Mr. Carpenter's chapel, where they remain as formerly.

The powers of darkness had already obtained permission to assail her. About the end of July 1802, it seems that Satan took alarm at Joanna's Sealing of the People, who desired to destroy him, and the Lord gave him liberty to contend with her; but he was not allowed to appear to her visibly. "If," says she, "I stood out with strong faith in Christ, and did not suffer him to speak without any answer, I was assured I should overcome the Devil at last, as he did the woman at first. So I ran the hazard of my life, to contend with the powers of darkness; but the Lord protected me, according to his promise, and gave me an answer to Satan's words." Satan, however, had threatened to tear her to pieces, unless she consented to destroy her Seals, and suppress her witnesses. 'Thou infamous b***h!' said Satan, enraged at the opposition he met with, 'thou hast been flattering God, that he may stand thy friend! Such low, cunning art, I despise! Thou wheening wretch! stop thy d*mn'd eternal tongue! God had done something, to choose a b*t*h of a woman that will down argue the Devil, and scarce give him room to speak!' Satan was, at length, fairly tired out, and, perceiving that his assaults were quite unavailing, he left the prophetess to claim the victory. She has risen

On cherubs and on cherubims
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad, &c. &c. &c.

Then was sung by the company the civ.th Psalm, a few verses of which I shall give.

O Lord our great God, how dost thou appear!
So passing in glory, that great is thy fame,
Honour and majesty in thee shine most clear.
Thou makest thy spirits as heralds to go,
And lightnings to serve we see also prest;
Thy will to accomplish they run to and fro,
To save or consume things, as seemeth thee best, &c.

Thus ended the seventh day of proving my writings, and the casting of Satan."

far above his reach, proving, as she somewhere tells us, that—
“If the woman is not ashamed of herself, the Devil cannot shame her.”*

Sealing, which occasioned such alarm in Satan’s breast, and which constitutes the leading feature of the southcottian faith, is the ushering in of the Millenium, by sealing the faithful for the enjoyment of it, to the number of one hundred and forty-four thousand. Half a sheet of paper is provided, on which are written the following words:—‘*The Sealed of the Lord—the Elect, and Precious—Man’s Redemption—To inherit the Tree of Life—To be made Heirs of God, and Joint-Heirs with Jesus Christ.—Joanna Southcott.*’ The writing (within a mystical circle, about six inches in diameter) is in a good plain hand; to which is added her own signature, being a wretched scrawl. The seals, with red wax, are outside, and, in general, are poorly impressed on the wax. Whenever a person is to be sealed, he writes his name on a list provided for that purpose: this is called signing for Satan’s destruction, as he thereby signifies his wish, that Satan may soon be destroyed; that is, banished from the earth. When the list is signed, the person, in office, seals up the letter, writes the person’s name on it, that it is for, with the words, “not to be broke open,” and then delivers it into his hands; and the person is sealed.†

* It is remarkable (says Mr. Lane) that Joanna dreams much about the Devil, whom she once saw like a pig, with his mouth tied. Another time she skinned his face with her nails (woman-like!) after a fierce battle. She afterwards thought that she had bitten off his fingers, when his blood tasted sweet; and, finally, she dreamt that she had positively dispatched him!

† The impression is performed with a seal that Joanna found in sweeping her house, and which she threw by into the till of her box; but the Spirit one day ordered her to look for it, when she found the letters J. C. were engraven on it, with Two Stars; the initial J. being by the spirit to her interpreted to stand both for Jesus and Joanna, and that of C. for Christ. The stars were hereafter to signify those of morning and evening; Jesus being the Morning Star, and Joanna the Evening Star!!

Annexed to her Sealing, says Mr. Lane, is this hieroglyphic (J. C.) the two initials upon which I can only understand to mean INFERNAL COMMISSION, believing that Joanna acts under the immediate direction of Satan!

But the prophetess still defends the validity of the *Seals*, as the impartial reader will perceive by the ensuing extract from her *Word to the Wise*. “And now you see,” declares the Spirit to Joanna, “*Men* have begun to write their *Names*—for the desire of my kingdom; as I said it was hastening on. And now they are fulfilling my words; and they shall be wel-

JOANNA SOUTHCOTT.

“When you petition your governors upon worldly affairs,” observes one of Joanna’s chief champions, “do you not first give your names to a rough petition, then sign a petition properly drawn up, and then wait the result? Then, why should you marvel that the Lord should deal with men after the manner of men? If you wish to know what this Sealing is, read Joanna Southcott’s book, called Caution and Instruction to the Sealed, which you may get at Mr. Tozer’s, Chapel-place, Duke-street, St. George’s-fields.” Superstition was about this period at its height; for the people were actually dying, and ordering these seals to be buried with them, only four years ago, that their spirits might be wafted to the heaven of immortality!

It was customary with the prophetess, during the early part of her career, to commit her supernatural communications to paper with her own hand; but latterly she has a secretary in attendance on her. Several had imagined that this spirit of her’s addressed her openly. The spirit, it was supposed, spoke to her as man speaketh to man; and hence it was understood that he addressed her in an audible voice, “till,” says Mr. Hann, “suspecting the deception, I caused her to be interrogated, when, taken unawares, she confessed that the Spirit’s habit of addressing her was not in an audible voice! Joanna was herself much agitated on account of her uncertainty of the nature of this spirit, and this uncertainty was formerly so prevalent in her own mind, that she was frequently about to burn her writings, and relinquish her pursuits.” When the Spirit is about to impart some communication, Joanna feels an agitation within; then the Prophetess, her Secretary, and the Witness, range themselves in one group. After this, the Spirit

came in with the Bridegroom—when I come to bring on the midnight hour for man—then they shall be known to me, *from their names*, who wish for my kingdom; so all is shewn in the visions, as I told thee.”—Again, “It is not thy prophecies,” continues the Spirit, speaking to Joanna, “that complete their happiness, *but the sealing their names*, that they have *Signed for Satan’s Destruction*, and their desire for my kingdom, that must complete their happiness in the end. Thy prophecies shall bring them to the perfect knowledge of the good; but it is the seals that must complete their happiness in the end. So man is an helpmate with thee, and thou with man; for this shall complete the happiness for man. And it is *for the sake of these*, that elect me for their chosen Priest and King, that *Satan’s reign shall be shortened*. So these are the elect, for whose sake he shall be cast down.”

begins to speak, addressing himself not to the witness, nor the secretary, but to Joanna within: so that our Prophetess has simply to sit down, and talk to herself! This she actually does, when the secretary, another female, takes down what he says, and then the witness, likewise feminine, signs it. Joanna will sometimes dictate a line only, sometimes a sentence, stopping till it is perfectly committed to writing. While, however, she is thus receiving the communications of the Spirit, her thoughts are given to wander, which induces her to play a game at "mizmaze" to confine them!

Terrible as have been her conflicts with the powers of darkness, and their prince, Joanna is occasionally favoured with celestial visitants; though, like all 'angel-visits,' such scenes are, comparatively, but 'few and far between.' When she has conflicted with Satan for seven days, it is enough, however, if she is consoled by the Saviour for an hour. Sunday, June 24, 1804, Miss Townley says, that, after "admiring the beauty of the wisdom of the Lord," concerning "the wondrous manner he was working," and declaring "she would not go one step from his directions for the whole world," that, now, "rivers of joy ran through her mind," that "she felt her heart too full to keep silence, got out of bed, walked up and down the room as quick as possible, and said she felt herself so full she should burst if Miss T. did not put down the communication she was copying." June the 25th, the same year, "a little after ten o'clock at night, Joanna was ordered to take up her bed and walk!" Getting out of bed, accordingly, she at first walked hastily up and down the room, till, at last, the Spirit of the Lord entered into her with power. And, 'as Satan had walked up and down the earth hitherto,' she said 'the Lord would walk up and down the earth now:' but should he appear in his own person, should he appear in his own power, should he appear in his own majesty, they would tremble to stand before him. Therefore '*He was come, in Spirit, in the Woman, to declare his Father's Will unto Men!*' and they (Townley and Underwood) were the two Witnesses. I," adds Miss T. "laid upon the bed, perfectly quiet and composed, listening to all she said; and Underwood stood at the feet of the bed, looking at her and listening with the same attention, but neither of us felt any fear. Joanna saith she felt nothing but joy, and power."*

* "All of a sudden," declared Joanna, "the Spirit entered me with such power and fury, that my senses seemed lost; I felt as though I had

How far religious sentiments were at one time serviceable to her, by counteracting an earthly flame, it is now immaterial to learn: but certainly it is matter of regret, considering the turn of her character, that her love, instead of being got under by religion, should have been transferred with her heart, and, perhaps to her insensibly, have thus become mingled with her operative sensations of faith. Caution is peculiarly required as to religious feelings in women. "The profaneness of gallantry," observes Gilbert Stuart, in his *View of the Progress of Society in Europe*, "disturbed and deformed the meditations of the most pious. Religion," he adds, "was employed to give a poignancy to the disorders of prostitution and lust;" and "the devotee was to look up to the Virgin with the eyes of a lover, and to contemplate the beauties of her person, and the graces of her carriage." But this profaneness of gallantry is happily impracticable to mankind under the reformed faith, where it can be indulged only by the weaker sex.

Ungracious and offensive as some of the assailants of sectarianism too palpably are, therefore, there is reason to fear that the delirium of sensuality is sometimes found combined with the frenzy of fanaticism, and that carnality may be gratified under the imagination of spirituality. Who can peruse the following vision, for example, related by Miss Townley in the pamphlet entitled *Letters and Communications of Joanna Southcott*, and not be staggered at the disclosure of such scenes?—Monday evening, July the 2d, 1804, it seems that Joanna tried to compose herself, after an hard contest with the Devil, when, "at last, she fell asleep; and whether awake or asleep," continues Miss Townley, "she does not know, but she remembers she was quite awake when she felt the hand of the Lord upon her, but in that heavenly and beautiful manner that she felt joy unspeakable and full of glory. She felt herself laying as it were in Heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband." Here the Lamb's Wife herself takes up the tale. "In this happy manner," affirms Joanna, "I fell asleep; and in my sleep I was surprized with seeing a most beautiful and heavenly figure, that arose from the bed, between

power to shake the house down, and yet I felt as though I could walk in air, but did not remember any words I said." Townley adds that the room shook violently. Was the good Prophetess sound in mind?

Townley and me. He arose, and turned himself backwards towards the feet of the bed, and his head almost reached the tester of the bed; but his face was towards me, which appeared with beauty and majesty, but pale as death. His hair was a flaxen colour, all in disorder around his face. His face was covered with strong perspiration; and his locks were wet like the dew of night, as though they had been taken out of a river. The collar of his shirt appeared unbuttoned, and the skin of his bosom appeared white as the driven snow. Such was the beauty of the heavenly figure, that appeared before me in a disordered state; but the robe he had on was like a surplice, down to his knees. He put out one of his legs to me, that was perfectly like mine, no larger; but with purple spots at the top, as mine are with beating myself, which Townley, Underwood, and Taylor are witnesses of. Methought, in my dream, he got himself into that perspiration by being pressed to sleep between Townley and me. I said to him, 'Are you my dear dying Saviour, that is come to destroy all the works of the Devil?' He answered me, 'Yes!' I thought I called Underwood, and waked Townley, to look at him, which they did with wonder and amaze. I then thought I would go out of my bed, and fall down on my knees before him, to return him thanks for his mercy and goodness: but, as soon as these thoughts entered my head, he disappeared, and a Woman appeared in his stead, which gave me pain to see he was gone, but the woman told me many wonderful things, that were coming upon the earth, and what was coming upon the Devil; yet I grieved at the loss of my dear Redeemer, for I saw no beauty in the woman, and, though the woman would reason strong with me, her reasons I did not like. In this confusion I awoke, and heard the bell tolling for the dead, and the drums beating at the same time: which I remarked to Townley."

It implies no love to God, observes Joanna, that men aspire to be bishops, or archdeacons, or shepherds of the flocks; for these all preach for hire. Striving to convince the world of the Second Coming of Christ, however, is an evidence of divine love, since such characters have no present prospect of reward. Now, "as she stood out with such faith and courage," during her grand contest with Satan, which lasted seven days, besides her other sore conflicts with the powers of darkness, * the Spirit

* Joanna has told us, when she was confined to her bed, that "she was very powerfully visited by the Devil, many times a day. He asked her,

 JOANNA SOUTHCOTT.

has assured her that "it shall ever rest as a blessing on all women that believe in her: for as Eve's disobedience rested on the one hand, so shall Joanna's obedience rest on the other hand, from generation to generation, till time is no more. So say not, affirms the Spirit, that she only is blessed; for they that believe in her, must believe in Me: it is my spirit, not her spirit, whom ye believe in; and whom men persecute also—for they have opened, by persecuting her, all My wounds afresh, and put Me again to open shame!"

Joanna's desire of obtaining proselytes led her to itinerate through different parts of the country, particularly at Bristol, Leeds, Old Swinford, Stockport, and the adjacent parts, meeting with followers in most directions, but more especially at Leeds, where her cause greatly flourished. Her pamphlet, entitled a Word to the Wise, reprinted in 1810, is ushered into the world with some prefatory lines dated from Old Swinford, August the 31st, 1803, when she was employed on her missionary tour. Peregrination not being her ultimate wish, however, Joanna has long since settled near the metropolis, her leading chapel being in Duke-street, St. George's Fields, in the vicinity of the Obelisk; where her high-priest, Mr. W. Tozer, presides, and where the Liturgy of the Church of England is read, preparatory to the sermonic elucidation of her prognostications. They have a choir of singers, her poetry supplying them with hymns. Anxious to be regarded as within the acknowledged pale of the Christian Church, also, the Sacrament is regularly administered among them, and they even affect to consider themselves in the character of members of the Establishment.

Though in her more recent writings our prophetess seems to have had no anticipation of the miraculous child-bearing now announced by her, yet it is observable that, so far back as Oc-

once, 'if this was the love of Christ, to her, to keep her there in her bed?' Joanna answered, 'yes;' and assured him that she could lay down upon her bed, when she was minded to do so, with pleasure. Then, she says, the Devil would aggravate her another way, by telling her that 'she was an idle b*t*h, and ought to get up!' Joanna, in turn, told the Devil she never would, till the Lord called her aloud; but those provoking speeches of the Devil made her eager and desirous, in her heart, that the Lord would call her aloud, to stop the contentious tongue of the Devil." Still nothing called her. Joanna then prayed that Satan might be chained down; after which she felt a swimming round her head, and she was emancipated from the powers of darkness!

MEMOIRS OF

tober 1802, the Spirit had already intimated to her nearly the same thing; by informing her that "the SPIRITUAL MAN, which she was then bringing forth to the world, was" neither more nor less than "the SECOND CHRIST." Joanna is frank enough to own, however, that she understood so little of what was working in the womb of time, as to omit two lines, in her First Book of Sealed Prophecies, revealed to her in 1794, because they specified the promise of her pregnancy.—

*' I have said, already, thou shalt have a Son;
' Ere he can speak, all this shall sure be done:
' Great peace in England after that shall be,
' Because the remnant will believe in me !'*

"I left out the two lines of having the Son," says Joanna, in her Third Book of Wonders, "as I did not understand it." Inspiration had assured her of the fact, notwithstanding, and it was her duty to have published it fearlessly. How can she justify this tampering with the truth? Other lines have been withheld in the same manner. But, says the Spirit,

*' You ne'er discern'd the SECOND CHILD;
' For, here, the learned all were foil'd.'*

"Marriage," declares the SPIRIT, speaking to JOANNA, "was revealed to thee from the Revelation, but concealed from thy knowledge of any visitation further than prophecies; and, therefore, they must now look back to see in what manner I have spoken through thy writings, that a marriage union must take place, then to confine thee from every man, and then in power to visit thee myself! This is the Child, and this is the Heir, they will find spoken of through thy Writings, and through the Scriptures; and yet it was concealed from the knowledge and understanding of all, before it was revealed by ME: and they will find that this is the Glory of the Lord, spoken of by the prophets, that all flesh should see it together, for all shall see the glory of his reign." October the 11th, 1813, Joanna, accordingly, separated herself from society, forbidding even her female acquaintance, and awaited the extraordinary accomplishment of this prediction.

"This," subjoins Joanna, "I can take my solemn oath to; I never had knowledge of man in my life. So that if the words of the Spirit are fulfilled in me this year to have a son, it is by the power of the Lord and not of man; and this sign is set to

JOANNA SOUTHCOTT.

prove the truth of the Gospel, or to prove that the Gospel is not true. For this I am answered, if the visitation of the Lord does not produce a son this year, then Jesus Christ was NOT the son of God, born in the manner spoken by the Virgin Mary; but if I have a son this year, then in like manner our Saviour was born." "Therefore I said," resumes the Spirit, "in the First Book of Wonders,—

The woman, clothed with the sun,
Should make all nations shake;
For now the mystery I'll explain,
The Revelation break!

"It is not the Woman makes the nations shake, that is with-child, travailing in birth, and pained to be delivered, but it is the Child, when he is born, when the nations will begin to shake; and then they will know if thou art the woman, mentioned in the Revelation, to bring forth the man-child." "This year, 1814, in the sixty-fifth year of thy age, thou shalt have a Son, by the power of the Most-High!" "Being clothed with the sun is the Sun of Righteousness, to arise with healing in his wings, to heal the Woman of the Fall; but how could it be said the Bride, the Lamb's Wife, without a spiritual visitation, to prove that, as the Bridegroom, I meant to come in spirit?

It is the Son, that shall be born,
Fatal for those that do him scorn;
Because that I'll uphold his hand,
And bring destruction in the land
That doth despise the infant's birth!

"I have felt increasing life," affirms Joanna, in her Fifth Book of Wonders, "from the 16th of May, 1814, to this day; but never having had a child in my life, I leave it to the judgment of mothers of children who attend me, who give their decided opinion, that it is perfectly like a woman that is pregnant. Then now, I say, it remains to be proved whether my feelings and their judgment be right or wrong; whether it is a child or not; which a few months must decide: or the grave must decide for me; for I could not live to the end of this year, with the increasing growth I have felt within so short a space, without a deliverance! I have assigned my reasons why I believed, and had faith to publish to the world, that such an event would take place; and I am truly convinced that wondrous events must take place to fulfil the Scriptures, before men can be

MEMOIRS OF

brought to the knowledge of the Lord, as spoken by the prophets, or the fulfillment of the Gospel be accomplished. But, however, men have mocked my folly and faith in believing what I have published, yet I plainly see that I should be mocked much more, had I concealed it from the world till this present time; for then there would be room for the world to mock as to my being a prophetess, and such an event not to be foretold, to make it known, that men might believe."

"The first man that came into the room where I was," declares Joanna, "from the 11th of October, 1813, to the 1st day of August, 1814, was Dr. Adams, who was called in, with Messrs. Wetherell and Phillips, on account of my illness at that time, and for their opinion of my case.* When I had laid before them the manner of my illness and the statement of all my complaints from the 17th of March to that day, with my increasing size, and feeling life within, Dr. Adams asked me what was the object of their meeting? I said, not to pass their

* "I shall briefly state the facts," adds Dr. Reece, "which I ascertained on a visit I paid to her, on Wednesday the 18th instant, by the desire of one of her friends.—I was admitted into her apartment about eleven o'clock in the forenoon, and after hearing the statement of her complaints, she allowed me to make such examination as I might consider necessary for the purpose of ascertaining whether she was pregnant or not. On examining the breasts, I found them much enlarged, particularly the mammary glands—the abdomen was much distended, and on minute examination, evidently from enlargement of the womb.—These facts not being sufficient evidence of the pregnancy, I expressed a wish to be permitted to keep my right hand over the womb, for the purpose of discovering the motion of the fœtus, on which she observed that it generally moved when she took nourishment; a piece of ripe fruit was then handed to her by her female attendant, on masticating which the motion of the fœtus was very evident.

In the early period of pregnancy, it is often very difficult to ascertain whether the uterus be impregnated or not; but in an advanced stage, when the peculiar undulatory motion of the child is evident on external examination, there can be no doubt of the fact of pregnancy, particularly when accompanied with enlargement of the mammary glands, and the presence of milk in the breasts.

Having thus satisfied my mind of the pregnancy of JOANNA SOUTHCOTT, I applied for a Certificate of her age, which I received this morning, and of which the following is a copy:—

Joanna, the daughter of William and Hannah Southcott, baptized the 6th day of June, 1750, as appears by the Register of Baptism of Ottery St. Mary's parish, Devon. (Signed,) RICHD. SEAWARD, Parish Clerk.

I regard the pregnancy of JOANNA SOUTHCOTT extraordinary only in a professional point of view. Of her Prophecies I am ignorant; and shall be happy to lend my aid for the purpose of detecting and exposing a species of imposture, which, of all others, I consider the most infamous.

Piccadilly, August 25, 1814.

RICHARD REECE.

judgment according to my age from the statement I had given, or from being kept from any man's coming into my presence, from last October to that present time, 1st of August, or from the prophecies; all these things they were wholly to divest themselves of; all the judgment that was required of them, was to give their opinion what they should judge of a young married woman in my situation, from every thing I had laid before them. Dr. Adams answered immediately, I should not hesitate a moment, or have any doubt of your being in a pregnant state, was it in a young woman; but as this was a case of a particular nature, he thought an examination was necessary, and as I had been acquainted with Mr. Wetherell, and himself and Mr. Phillips were strangers, he desired Mr. Wetherell would examine me, and they would quit the room. Mr. W. examined me, and laid it before Dr. Adams and Mr. Phillips, and Dr. Adams prescribed for me accordingly. Mr. Walker now applied to Dr. Walchman, and Mr. Owen applied to a Mr. Horff. I then sent to Dr. Adams, to beg the favour of his meeting them; he called upon me, and said he would attend. I asked him if he had ever such a case brought before him, of a woman of my age? he said no, never; neither had he ever heard of such a case: therefore they could only pass their judgment from the symptoms and appearance, was it in a young woman, but this was a case could not be reasoned upon. Wednesday following, he met the gentlemen as appointed. When Dr. Walchman came, he proposed an *internal examination*; and said the medical men should not come up all together, but one at a time, and give their opinions separately. Dr. Adams then came up, and after external examination, said I had every symptom of a woman in a pregnant state, and wrote down his judgment thereon. He then told me of Dr. Walchman's proposal of examination, that it would be *closer* than he had done. I asked Dr. Adams, what Dr. Walchman meant by a closer examination? he then explained what the other meant: this filled me with such horror, that I immediately said *I would not submit to that*; for if they could not judge from my situation, and the examination he had made, then I would wait till the child made its appearance, strong enough to be seen and felt without any examination at all. Dr. Adams said he himself should not have made such a request, but Dr. Walchman refused seeing me, unless I would submit to such an examination: this I said I never would submit to. Dr. Adams informed Dr. Walchman of my deter-

mination, and they left the house, as I neither saw Dr. Walchman or Dr. Horff. This being talked of, a Mr. Meallin, surgeon, applied to have permission; being a stranger, he was requested to leave his address, and Mr. Phillips waited upon him. He gave a reference to Drs. Heavysides and Pearson; after that he came, with Mr. Phillips, and after hearing my statement, and examining me externally, he said he had no doubt of my being in a pregnant state, though it was a wonderful case. I told him the proposal Dr. Walchman had made of examination; at which he seemed surprised, and said he conceived he could be no judge from such an examination of a woman at my age. Monday following, Mr. Forster came; and after laying the whole of my case before him, and he examined me, he gave it as his opinion, if it was a young woman, there was no doubt of my being in a pregnant state. When I mentioned to him the proposals Dr. W. had made of an internal examination, he said (like Mr. Meallin) he could be no judge from that, at my time of life, and the advanced time of the pregnancy; as those examinations took place at an early period, at ladies' own desire, when they were not clear of being in the family way, and wished to know, or, when they went beyond the time, to bring on the pain. The next day Mrs. Foster came, and Mrs. Lock, a female midwife, and two others that have had families; after laying my case before them, and being strictly examined by the women, they all passed their judgment there was not a doubt of my being in a pregnant state. After the examination, as we sat conversing together, I felt the life working very strong within me; Mrs. Foster was sitting close by my side, and perceived it; she immediately laid her hand over me, and said she felt the life of the child as strong as she ever felt one of her own in her life; Mrs. Lock felt it likewise, the other two saw its movements. Dr. Sims came with Mr. Wetherell; he heard all the symptoms, and examined me, but gave it as his opinion, I was not with child, though he would not say it was impossible, for all things were possible with God; yet he himself should not pass his opinion I was in the family way, but said he would not take it upon him to say I was not. When I asked him what he would prescribe for me to prevent my sickness and pain, or to bring me to an appetite, he mentioned the same as Dr. Adams had prescribed for me, but would not prescribe any thing further; he said he should suppose such an event as this, if it took place, would not be hid in a corner. I told

 JOANNA SOUTHCOTT.

him, no, there must be physicians and medical men present; he said he should be glad to be one, that he should be happy to be a witness for me against his own judgment.* Some ladies

* Several persons having expressed a wish that I would visit Joanna Southcott, that they might be better satisfied what foundation there was for a report that she was pregnant, I consented to accompany one of her friends, a surgeon and accoucheur of experience, for that purpose, on the 18th of August.

Her appearance gave no reason to doubt the truth of her statement, that she was in her sixty-fifth year, and that she had ceased to menstruate since she was forty-eight; circumstances under which her pregnancy was naturally incredible, and were it real, might well enough have induced a belief that it was supernatural.

It is quite unnecessary here to relate her conversation, in which she asserted, that she had been commanded to keep her apartment, and to admit no male to visit her for a period of some months; suffice it to say, that during this term, she stated herself to have conceived of a son, who would be born before the harvest was over. She shewed me her breasts, which she said had been before flabby and shrivelled, with the nipple drawn in; they were now plump, the veins large and visible, the nipple red and protruded: they had not, however, the elasticity natural to the breast of a pregnant woman; and gave me, upon the whole, more the idea of the breasts of an old woman grown corpulent, than those of a pregnant woman. She stated, however, that she was in general grown thinner, especially about the back.

The feel of the abdomen through her linen was not unlike that of a woman in the eighth month of her pregnancy, but, as it seemed to me less hard, except at the lower part, I proposed to put my finger upon the navel, without any covering, which was permitted. In making this examination I was not sensible of any motion; which she insisted upon being so strong, that she could not only feel it herself, but that it had been seen by others who were sitting near her.

In enumerating the symptoms, she mentioned sickness at stomach, violent pain about the period of quickening, and great increase of the sickness, with bilious vomitings at that time; nor did she omit a sort of longing or extraordinary craving for asparagus, when she had otherwise a total loss of appetite; but the order of these symptoms was not according to their usual occurrence, the sickness, instead of ceasing at the quickening, becoming at that time much more excessive.

Considering all the above appearances, I did not hesitate to declare it to be my opinion, that Joanna Southcott was not pregnant; but was told I was the first medical man that had seen her that was not perfectly satisfied of the contrary. Had I thought the external appearances such as ought to lead to a belief in her pregnancy, I should have urged the propriety of her submitting to a more satisfactory examination; but before I conclude, I feel it right to say, that I am convinced that this poor woman is no impostor, but that she labours under a strong mental delusion.

September 3, 1814.

JOHN SIMS.

came to see me, and upon mentioning Dr. Sims's reason for his opinion, one said, I have had eleven children, and the objection he mentioned happened to me with every one of them.

“After Dr. Sims had passed his judgment, I sent for a medical man, whom I knew was strong in unbelief, that it could not be possible; and therefore I said I sent for him, to know if he could prescribe any thing that would do me good, if I was not in the family way? He heard my statement from the beginning; he examined me; and said if I was a young married woman, he should say I was not in the family way. I asked him what disorder he would judge I had to cause all the pains, sickness, and the increase of my body? He said he looked upon it I had been long in a debilitated state; and the severe pain I had felt in my back was from a hurt in the kidneys, which was the cause of all my other complaints; that my sickness proceeded from a lodgment of bile in my stomach, which prevented me from having an appetite, but remove the cause and the effects would cease. I told him I would not take any thing that I thought would be hurtful to a woman in a family way; he sent me two draughts, but Mr. Phillips advised me not to take them. Soon after he was gone, Mr. Hoggay came; he heard the statement, and examined my breasts, and outside my cloaths, said there was no occasion for any further examination. I asked him what would be his judgment if I was a young married woman? he said that was an unfair question, and he would not answer it: he was then desired to answer in his own way; he said he did not think I was with child, but his judgment might not be worth two-pence. I then enquired what he thought my disorder was; he said I had no disease, no disorder, but was in perfect health. After he was gone I thought his judgment could not be worth a penny, to say I had no disease, no disorder, and was in perfect health, when I had suffered from pain, sickness, loss of appetite, and had gone through more than I ever experienced in my life from the 17th of March to that time; and at that time, could keep nothing upon my stomach but fruit, vegetables, and liquids, nothing solid could I take. Here I have given a clear statement of the different judgments of the medical gentlemen that I was examined by. Nine I have seen; six out of the nine passed their opinion, I was in a state of pregnancy; the other three said I am not; therefore *I was ordered that no more examinations should take place*, what had been already, was sufficient

to shew the different judgments of men. I have found a considerable alteration in myself (concludes Joanna), by feeling the life much stronger, and moving in different ways to what it had before; and more particularly when I removed from my own house, I felt it much lower, and much greater weight: but should it prove not to be a child in the end, it must bring me to the grave. If there is a possibility of my being deceived, that the life within should bring death upon me, without making its appearance in the world, I now promise to give liberty to open my body; so that either in death or life they will be enabled to judge of a cause, that never was brought before medical men, of a woman at my age."

Joanna is not only to have a Son, by "the power of the Most High," but she is also to undergo the trial so long predicted by her, in order thus "to testify the truth of the Child," though not before she can go with the infant in her arms, and "while the milk is yet in her breast," that mankind may know she herself is not deceived. When this child is born, therefore, men will see their bibles clear; and as he is to be especially beneficial to the Jews, they are invited to gather themselves to him, and admonished against rejecting him. "Therefore," saith the Spirit, addressing the Jews, "let them not look to the great men amongst them, to think that their King shall come from them; nor despise the meanness of the child's birth: for this Child is to restore them to their own land, to be as a Prince of Peace, and a King over them; and when they have agreed together to kiss the Child, and receive it, I shall fulfil as I have spoken concerning the Jews, both by the prophets and in thy writings." And, shall a nation be born in a day? Certainly, answers the Spirit to Joanna: "I tell thee, this is the Nation of the Jews; and the Child, that is to lead them, they will find born in a day they little think of, before this year hath got an end. Did I not say, through my Gospel, I should come again as a Bridegroom?"

When we reflect on the character of the conception thus announced to us, and the august object of it, we are qualified to appreciate the high preparations such an event must cause. Joanna has no occasion to complain of parsimony in her adherents. Thus the Crib, in which her infant potentate is to lay, is made, it seems, with satin-wood, and richly ornamented with gold; the sides and ends being of lattice-work, gilt. Examining the body of the crib, called the manger, we find it gorgeously

lined with blue satin, drawn together so as to give it the appearance of fluted-work. The pillars on which it stands are taper, with ribbons of gold entwining them. The head-cloth is of blue satin, with a celestial crown of gold embroidered upon it, and underneath this appears the word SHILOH, richly drawn, and exhibited in gold spangles. Over the head-part appears an elegant canopy of blue satin, lined with the finest white muslin, drawn together to a point, and fastened underneath, or within side, by a rose of blue satin. The outer point of the canopy is finished with the figure of a *Dove* of gold, resting on a white ball, and bearing a branch of olive in its mouth. Around the outer rim of the canopy is this inscription, in letters of gold:—
'A free-will offering by Faith to the promised Seed.' The curtains are trimmed with narrow gold lace; the draperies are blue satin edged with gold fringe, and looped up with gold line and tassels. The inner curtains are of fine white muslin. As to the Crib or Cot, which fits within the manger, it hangs upon swivels, that proper motion may be given to it whenever the young Prince may require rocking. The Crib itself is fitted in with beautiful cane-work, from which passes a cord of gold to a pedal, which is designed to rock the cradle, and to prevent the necessity of leaning over the manger, which might incommode the babe. The bed is of the finest eider-down, in white covering; the coverlet is of the richest white satin, with a medalion in the centre, bearing the figures of the Lamb lying down with the Lion. The Lamb is worked in silver—the Lion in gold. These are surmounted by a Tree of Life, worked in gold also. The sheets for the bed are made of the best cambric, edged with lace. This superb Crib, with its ornaments, decorations, bedding, &c. cost upwards of Two Hundred Pounds!

Joanna is proceeding to develop the further objects of her mission, though what has already transpired might, to some, appear sufficient to stagger the believer. Plague, famine, together with every judgment necessary to prepare the world to enter on the Millennium, were, according to her prediction, to have taken place in the year 1804, when her writings were also to have been demanded by the affluent and the powerful of her native land. Nothing like this, however, has yet happened. The troubles of Europe were to continue but fifteen years from the opening of her commission to us, (during the year 1792) yet have twenty-two years of calamity since past, except the mere breathing-time afforded by the treaty of Amiens, and Eu-

rope is still confessed to be, though at Peace, in a feverish state! Whatever may be Mr. Tozer's faith, therefore, he will not easily prevail on the religious world to believe—"that Joanna knows every thing that the Lord will do, to all eternity."*

All inspirers to the credit of inspiration have proposed some peculiar advantage to such as should be induced to believe in them. Brothers held out Restoration to the Israelites, though he denounced judgments on his own country; and Joanna, while she is proclaiming woe to the inhabitants of the earth, not only assumes to usher in the Millenium, but to seal the faithful for the enjoyment of it, to the amount of one hundred and forty-four thousand; also to chain down Satan for the thousand years, and having thus handed over the good fruit of the tree of knowledge, and reinstated her fallen sex, to terminate the immense undertaking of man's redemption. Now it is sealing that constitutes the mystery of her scheme. Having at first worked on the feelings of her adherents, she next called on them to sign their names—for Christ's glorious and peaceful kingdom to come upon the earth, and for Satan to be destroyed. They who adhere to her, therefore, must be sealed by her. Sealing will, she says, be as great a Protection to her Followers, as the striking the door-posts was to the children of Israel. "Old Christmay-day, 1795," affirms Joanna, "I was commanded to write, and *Seal up the King*, with half the nation that was loyal to him, and seal it before twelve o'clock; and then go out, and *look at the Moon*."

Having in vain endeavoured to persuade the world into the dogma that *Christ was become Woman* in her Person, because he had hitherto been the sacrifice for man alone; Joanna (finding this assumption too absurd) presumes yet to declare that she is about to be delivered of the Messiah! She formerly put off her pro-

* Joanna's unverified predictions.

1803.—England was threatened with instant ruin, if the Government did not liberate her then friend Mr. Brothers.

1807.—Joanna was to conduct the inhabitants for protection out of London.

1809.—Joanna was hardy enough to promise that one Mary Bateman, who was hanged for the atrocious poisoning of Mrs. Perigo, at Leeds, on the 18th of March that year, would be miraculously rescued from the hands of the executioner.

1810.—Joanna had predicted the landing of Bonaparte in England, who was to be slain by one of her followers.

1811.—England was promised her Millennium.

phacies; and she may put off her pregnancy now. Admitting, however, that it is likely for Joanna to be favoured with the *miraculous conception* of which her adherents so proudly boast, are they aware of the contradiction in which it will involve her first predictions? Joanna has made the Spirit say, speaking for the Messiah, that

‘ No more in *swaddlings* doth the *infant* lay;
‘ But now I’ll come in *glory’s* bright *array!*’—

Can this ‘ true Saviour,’ who is thus to ‘ come in glory’s bright array,’ have so suddenly changed his mind, respecting the mode of his appearing, as again to dwindle into an infant of days, wrapped in swaddlings, and reared from the womb? Impossible the supposition,

The pretensions of Joanna Southcott are totally incompatible with biblical truth. Scripture is, therefore, by her denominated “ a Book that is Sealed;” since, she says, “ it was sealed up in the bosom of the Father, till he thought proper to break the seals, and reveal it to a Woman!” It has been sealed up, then, the Word of God, to those who have already fought the good fight, died in faith, and entered into that rest which remains for the followers of the Lamb. Appaling discovery! They are mistaken, too, who are now partakers of the same hope, and are yet looking to the same rest. Joanna, beware!—“ Verse,” thou sayest, “ is an addition to words, and so is mine to the Bible:” but, hast thou duly weighed the solemn import of those words, recorded in the concluding chapter of the Revelation, and at the 18th verse?—*If any one shall add unto these things, God shall add unto them the plagues that are written in this Book!*

Joanna still prefers to live secluded from the world, never appearing in public, as was customary with the prophets. “ Thus,” says she, “ the world has been a wonder to me all the days of my life.” Joanna has it entirely in her own power to make this “ wonder to cease,” since she may become known to the world whenever she pleases.

Though she appears no longer to be what is commonly esteemed handsome in person, yet both her form and face are very far from being unpleasing; her eye still retains something of that animation which gave her attraction at first. During her youth, she must have been judged to be pretty at least, or she never would have obtained the admiration of her crowd of

JOANNA SOUTHCOTT.

suitors. She is described as rather short of stature, and lusty ; but, says Mr. Hann, so are many other ladies, who, notwithstanding, do great mischief among our sex.

Literature she has no pretensions to; and she is unable to write even intelligibly. Her memory is tenacious of the little she has either heard or read, however, as is evident from the number of stories which serve as texts for her to prophecy from. Scripture, of course, she is tolerably well acquainted with; and, she adds, "I as much believe my writings are of God, as I do the Bible!" * "The Bible," remarks Joanna, writing to the Rev. Mr. Pomeroy, February 1797, "was made by the *Spirit of Inspiration*; and it will be explained, as to the mysteries it contains, by the *Spirit of Revelation*, therefore is the last book called by that name." Assuming this arrangement as matter of fact, and that all her "writings deeply explain" the Word of God, she affirms that her "being disobedient to the commands of the Lord," were she to withhold her prophecies from the world, "would be more fatal than it was to Eve; for as 'Paradise' was lost by the woman's disobedience, so it must be 'Regained' by her perfect obedience." Here is, indeed, the pith of Joanna's work; who, somehow or another, will make herself out an indispensable auxiliary in our redemption by Christ! Unquestionably such is her assumption. Hence "she destroys the human understanding and the Bible," holding her writings as superior, "and allows no one to know any thing except what the Spirit in her reveals to them."

"Impostors will," according to Joanna's information, "arise, saying they are the women: therefore, to prevent all imposition that may be attempted upon the Hebrews, I here give notice," continues Joanna, "for them not to receive any person who may come to them in the name of JOANNA SOUTHCOTT, unless they can prove that they stand on the Will of the late James Cosins, and can produce the probate of his will. I shall here state the particulars. In the summer of 1812, Mr. Cosins informed me that he should bequeath part of his property to me; and if he found himself ill, and sent for Underwood, she was to attend him, as he should appoint her his Executrix. On

* "I now speak boldly, and affirm—if my Writings do not come from God—there never was any person wrote by the Spirit of the Lord, since earth's foundations were placed. The same Spirit that first inspired men to write the Bible, hath inspired me, in these last days, to fulfill it."—Joanna's Letter to the Rev. Mr. Tucker, at Heavitree, March 2, 1800.

the 15th of November following he sent for her. As he was judged to be dying, she attended, and found him very ill; but he was a little recovered. The friends who were with him, did not suppose he would live till the following day; but, the next morning, I was answered that he would live to the will of the Lord on his dying bed—for the Lord would raise him up to do it, and have mercy upon him. I went, with the friends, as appointed; and found Mr. Cosins so much recovered that he sat up in his bed, and wrote his Will, with his own hand, in presence of the witnesses. After it was signed, he delivered it into my hands, and said—“*I die happy in this faith, but should not in any other!*” He made his will on the 16th of November, and died on the 17th. Therefore, this is placed as a sign, that no one is to be received, coming in my name, without they can produce the Probate of such Will, proved at Doctors’ Commons, and dated the 5th of January, 1813.”

Nor is this the only precaution she has taken, under the high sanction of the Spirit, to prevent the designing from availing themselves of her good name. “Another sign,” says she, “I am ordered to mention. There have been many impostors who have gone about in London, calling themselves Joanna Southcott, from whose scandalous conduct much mockery has been caused to my friends; and (being misrepresented in various ways) I was inclined to have my Likeness taken, in order to expose such false representations when I should be no more: I was answered—‘It was the will of the Lord that it should be done!’ Mr. Sharp took my likeness, and engraved it.* Now these signs are set, in order that the Hebrews may not be imposed upon by any arts that shall be practised: for they are to receive no woman as Joanna Southcott, or as coming from Joanna Southcott, without she can produce the above-mentioned Document, and also bring Mr. Sharp to prove her the woman he took the Likeness from.”

* Towards the end of June 1804, Mr. Sharp ventured to send some of Joanna’s Writings to the late Bishop Porteus, accompanied with her Likeness, and requesting his lordship’s acceptance of the same; but that prelate at once declined the present, though he admitted that the Prints were “fine engravings,” wishing, at the same time, that “Mr. Sharp shewed as much judgment in his religious opinion as skill in his profession.” Mr. Sharp was much nettled at the Bishop’s note. *Joanna has since contrived to compensate him, however, by directing all her Followers (upwards of 6000!) to possess themselves of the Likeness he had engraved.*

JOANNA SOUTHCOTT.

Joanna must be commended for adopting such measures as may equally tend to establish her respectability and her fame; since, in 1803, when she had publicly notified her intention of remaining two months at High-House, Paddington, "some gentlemen and ladies so far let themselves down," declares the prophetess, as to say "they would give me money—if I would tell their fortunes!" Well might an inspired prophetess shudder at such guilt.* Whether her mission be divine or not, however, it has ceased to affect us nationally. It is admitted, by Mr. Sharp, that the Sealing for the Millenium, under the sanction of Joanna, was to terminate about the 12th day of January, 1804; and the prophetess herself admonished the world, November the 15th, 1813, that if the British Nation should delay their belief "till the forty years, mentioned by her, were up," which forty years expired in April last, then "the Lord would say of this nation, as he said of the Jews of old, that they should never enter into his promised rest!" Peradventure the good genius of Joanna may, notwithstanding this circumstance, be induced to extend her "*longer warning*," hinted at four days after, to such as "are not so strongly filled with the Devil against Her coming to bring in the kingdom of righteousness."

Mr. W. Tozer, her principal officiating priest, has rebutted the charge, propagated by the newspapers, of his having tried to postpone the delivery of Joanna, since he lately asserted that she was in the ninth month of her pregnancy; and that she had been visited by no less than nine medical practitioners, who concurred as to the impossibility of her being so according to the natural course of things. Assured of this, he further said, (Sunday morning, August 23, 1814) that *if whatever he had advanced respecting her, and the great changes just at hand, did not take place by the 25th of December next, he would consent to proclaim to mankind that he had been deluded!* "The time," added Mr. Tozer, "is short; and, ere long, it

* "They and their money," exclaims Joanna, "perish together—my soul shall never come into their secrets! Their gold and their principles I abhor, and despise. And I further inform such," she adds, "that when I had an elegant suit of clothes sent me, from one who professed it was done in the love of the Lord, to strengthen my hand to carry on his Work; yet, when that faith fell from the giver of them, I was ordered, by the spirit, to return her the present back, and not to receive one pennyworth from her; as the Lord would not suffer me to accept of any present that was not given through strong faith in his Name, to carry on his work."

MEMOIRS OF

will be sharp." Belief he no longer asked for, therefore, but only that persons would have patience to wait the wonders that were approaching. The power had begun to work this year, and would next year go forth.

Joanna, he still contended, was about to produce the Person so long foretold by the prophet Malachi, she having for twenty years been warning the nation of the Second Advent. It was not true, however, that Government had interfered, as some newspapers said; though the Prince Regent had been written to, together with the two Archbishops, and many noble Lords, to which letters no attention was paid. Investigation was, indeed, most courted on their own part, the candle not being designed to be hid under a bushel; yet that investigation was not conceded to their solicitations. But the Kingdom of Heaven was nigh. Palaces and ministers having thus rejected it, it would now be revealed to the poor, who, rich in faith, were about to enjoy its promises.

What then is Joanna Southcott to bring forth?—Israel is shortly to be restored; and, if Mr. Tozer be correct in this, it is nothing less than the long promised Heir of David's Throne whom the prophetess has thus been privileged to conceive. Hence, says Mr. Tozer, he will be a Sign to the Jews, who have hitherto waited for him, and who will be collected and conducted by this forthcoming Prince to their ancient land, to whose throne all people will then flock.

Millenium is, therefore, in origination. This transporting state of things, so fondly looked to, is now indicated by the devices which adorn the Crib of Joanna's promised Heir, and is declared by Mr. Tozer to be actually come. Labour, he assures us, will shortly be superfluous. War, with all its concomitant train of woes, is immediately to be banished from the earth; and the earth itself will regain the condition, and resume the appearance, in which it flourished before the fall of man! Charity will dilate and expand all bosoms. He that hath two coats, indeed, will spontaneously clothe him that hath none. Animosity will no longer find place; nothing now being heard but ascriptions of glory to God in the highest, and breathings of peace and good-will to mankind! Such are the prospects which Mr. Tozer now holds out. Satan will, at length, be bound for a thousand years; in the morning or beginning whereof ('one day being with the Lord as a thousand years, and a thousand years as one day!') shall be the coming of Christ, in flaming fire, and the particular Judgment

JOANNA SOUTHCOTT.

of Antichrist; and in the evening, or conclusion, the General Resurrection. Oh! that this state of things were at hand. Creation groans to be delivered; all is still change, and change of woe; and the wisest, and best, and holiest of men are impatiently anticipating that period—when ‘the kingdoms of this world shall become the kingdoms of God, and of his Christ,’ and when there shall be established an empire at once unlimited, unsinning, and unceasing!

SKETCH

OF THE

REV. W. TOZER, M.J.S.

SEEING how their Prophetess has, according to her own declaration, "been led on by types, shadows, dreams, and visions, from 1792 to the present day," we cannot be surprised to find that her votaries so entirely resemble her, as to regard dreams and visions as evidential of the divinity of her mission. Hence Mr. Tozer boldly affirms, that what he has miraculously seen and heard, sleeping and waking, is to him sufficient confirmation of Joanna's visitation being from God! Nothing is more easy than for human weakness to repose on visions of this kind; nor is any one so difficult to be undeceived, as the man who confesses that he dreams while he is awake.

This redoubtable priest of the southcottian church, William Tozer, M. J. S. was long ambitious to signalise himself in the sectarian way; and hurried up from Exeter, with this view, about ten years since. Having heard of his countrywoman's prophecies, he, on his arrival in town, paid his respects to the preacher of the House of God, whom Joanna was then intimate with, and by whom her doctrines were at first espoused. Here he tried every possible means to ingratiate himself with Mr. Carpenter, offering to proclaim that preacher as Elias, and wondering he could not discover his "title clear," respecting his name and appointment, in the concluding verses of the last chapter of Malachi, both which he seemed zealous to set forth!

Finding that he could not compass his end, exactly as he expected, Mr. Tozer next solicited an introduction to Joanna, which was granted. There had at this time arisen some difference of opinion betwixt the prophetess and the preacher of the House of God. Tozer did not neglect to profit by this circumstance, during his interviews with her; and, having been introduced to her in December 1804, he contrived to erect and open the new Chapel, in Duke Street, St. George's Fields, some time in the Spring of 1805. His trade, that of lath-

render, was serviceable to him in the building line, as it qualified him for proceeding, with dispatch and cheapness, directly to his end. Tozer owns his having no presentiment of the numbers who congregate to hear him, or he would have erected a larger place of worship.

The devotees of the prophetess now deserted the House of God, against whose preacher her anathemas were denounced, and Duke Street became their favoured place. Tozer soon made a property of the new concern. His eccentricity first attracted to him followers, and his effrontery has secured them.

Vehemence is the characteristic of his harangues. There is wildness in his looks, as well as thunder in his voice, when he is anticipating the wonders which he describes as hastening to be developed on earth. Prodigies are the burden of his charge; and "the millennium, and the judgments preparatory to it," are the stated topics on which he expatiates. He takes his text generally from the prophets, but, in the treatment of it, resembles those lawyers, who, with ease,

‘ Twist words and meanings as they please.’

When it was understood that judgments were necessary to the completion of Joanna's millennial scheme, because all the faithful were not sealed, her deluded followers were constantly looking out for such judgments, and wishing for them. Judgments were so sadly to their taste, about four years ago, that they inspected the public papers for the express purpose of finding fresh calamities. Mr. Whitbread once gave it as his opinion, in the House of Commons, that the price of the quartern loaf would be two shillings and sixpence; and Mr. Tozer prayed, it is said, that this prediction might be realized! His hearers, also, seconded him. After this petition was put up, the people cried out, ‘ Amen.’ This appears to be their practice down to the present hour. Whenever their preacher says any thing that particularly pleases them, whether in praying or otherwise, they are still accustomed to give him the same cheering token of their approbation.

This preacher's repeating the prescribed prayer against the divine judgments, agreeably to the forms of the Church of England, is, therefore, with propriety, said to be "mocking God to his face." Whether the petition to be delivered "from all false doctrine, heresy, and schism," when preferred by him, can be regarded in any other light, than as mocking of God,

 SKETCH OF THE

let the pious of all parties here determine. He might intercede with some true zeal, however, for those that are "labouring with child."

Joanna can by no possibility evade the pledge she has lately given to the world, and which even Mr. Tozer stands committed to redeem. The child must come, or they must budge. Procrastination, which one of our poets calls 'the thief of time,' can no longer be attempted by them; but it certainly "well behoves the powers that be," considering all circumstances, to watch the progress of the prophetess, and thereby put to silence the presumptuous pretensions of her worshippers. Let her be brought to the test. 'Before she travailed,' it will otherwise be said, 'she brought forth; and, before her pains came, she was delivered of a man-child!'

But Mr. Tozer would seem already to quake. Whatever may be the resolution which he affects to put on, there is something about him that involuntarily betrays the pusillanimity of his conscience. He half shrinks from his task; and he fears, while he fumes. Popular commotion has made him give up his week-day lecturing. He is evidently ill at ease, during divine service, since, however ostensibly composed, he feels nothing of that conscious rectitude which alone can inspire true dignity of heart.

Prophetess and preacher are both deluded and deluding. 'They have seen long divination,' saith the Lord, 'and the Lord hath not sent them.' Joanna will be added to the number of those who understood not what manner of spirit they were of; while her misguided votaries may console themselves that she appears in an age when religious toleration is most liberally extended to heresies of all sorts, and when spiritual sorcery is not likely to be visited with the punishment once adjudged to witchcraft!

August 28, 1814.

ONESIMUS.

Sunday morning, August 28, 1814, the very morning that the foregoing *Clerical Criticism* first appeared in print, the Rev. W. Tozer, M. J. S. thought proper to preach his *Fare-wel Sermon* at Duke-street Chapel, in St. George's-fields.

At an early hour the chapel was surrounded by the curious from all quarters. But a small portion of the multitude could find accommodation within the edifice. Those who were of necessity excluded did not think proper to disperse, because they found it impossible to get in. They remained in front of the chapel, entertaining each other with strictures on Joanna,

on Mr. Tozer, and the forthcoming wonderful infant. By the time Mr. Tozer had closed his sermon, and dismissed the persons who had succeeded in getting in, those who had remained without became rather uproarious. Tozer (or Towzer as he was called by the multitude,) was repeatedly summoned to appear. He thought it prudent to comply with the wishes of the crowd, and exhibited his head from one of the side windows. This was not enough for the multitude. He could not be seen sufficiently by the majority of them, and he was with very little ceremony ordered to the centre window. Tozer was all obedience. He quitted the side and appeared at the middle window; the congregation was satisfied, and he was permitted to speak. The Apostle of Joanna was not slow to avail himself of this indulgence. He addressed them in a strong Devonshire accent, and, with much earnestness of manner, told them "he had been of the Church of England till he felt a strong conviction that great events would take place on the face of the earth. These events, which were for its happiness, were now about to come to pass. He believed that HE was coming, who would prepare the way for the *millenium*, or the time when all mankind should live in unity and brotherly love with one another—when the sword should be turned into a ploughshare, and the spear into a pruning hook—when the industrious man should live by his industry, and the poor man get his bread without the sweat of his brow.—(We presume he meant that man should labour without experiencing fatigue.)—He took occasion to inform them that all mankind would ultimately be saved—that the greatest sinner, after a *sufferment* proportioned to his offences, should participate in the general happiness.

This comfortable doctrine, however grateful to many of his auditors, was not exactly what the great body of them came to hear. The consequence was, he was frequently interrupted with cries of 'To the point—speak to the purpose—is Joanna with child or not?'

Silence obtained, Tozer went on to state, that though HE who was coming was to prepare the way for the Millenium, he was in no way to disprove the divinity of our Saviour, according to the lies which had been propagated.

He then went on to state, that the event (*accouchement of Joanna was understood*) would take place about the *middle of October*; and added, that till then his chapel would not be reopened. Finally, he pledged himself, that if his predictions should not be fulfilled, he would appear there on Christmas-day,

 SKETCH OF THE REV. W. TOZER, M. J. S.

and acknowledge himself, and all the other believers, to have been deceived.

At the conclusion of his harangue he was honoured with several rounds of applause. He gratefully acknowledged this, by repeatedly bowing to the mob, thanking them, desiring God to bless them, and wishing them *their liberty*.

Dr. Richard Reece has since communicated the following information respecting Joanna Southcott, and defended the part he has taken concerning her.—

“As the medical men,” says Dr. Reece, “who have attended Joanna Southcott, are to be apprised of her labor when it takes place, I hope they will attend. Indeed, so far from being her wish to have it conducted privately, I know that applications have been made to the Archbishop of Canterbury, to appoint a person to attend her accouchement, and to procure for her suitable apartments, which his Grace has refused to do, under the idea that such a measure would tend to confirm her followers in the belief of her inspiration. The pregnancy of a woman in the 65th year of her age, is in modern times a novel occurrence, and deserves to be recorded. With respect to the operation of the law, I consider it worthy of notice, causes having been determined in the house of Lords against claimants born in foreign Countries, on the presumption, that their mothers were at the time of their birth too far advanced in life to bear children, altho’ one (Lady Jane Grey) was about ten years younger than Joanna Southcott. If then, in this point of view, the case of Joanna Southcott be interesting, it is of great consequence that its authenticity should not be called in question at any future period. For the purpose of avoiding deception and any ground for suspicion or misrepresentation, might not the Lord Chancellor with great propriety take her under his protection, place her in decent apartments, and appoint accouchers of experience and respectability to attend her? Such an interference could not possibly be considered by her followers as in any degree countenancing the marvellous part of the business. Of this plan, I understand her followers, and I think I may say the public in general, would approve.

“A writer in the *Times Paper*,” adds the Dr. “has thought proper to animadvert on my conduct in “having very officiously

DR. REECE'S COMMUNICATION.

obtruded myself on the public notice in this silly concern, without having any warrant or call to meddle in the matter." The writer, I presume, is not aware that the letter I addressed to the editor of the *Times* is a reply to a question put by a correspondent in that Paper, respecting the report of the medical men on the situation of Joanna Southcot. Supposing the object of that writer was to collect facts, I frankly stated what I knew of her case, and therefore did not conceal my name. If the anonymous writer in the *Times* Paper will take the trouble to read the concluding part of my letter, he will find that so far from countenancing the idea of the inspiration of Joanna Southcot, I offer my assistance to detect an imposition which of all others I consider most infamous. To make use of the sacred name of our Saviour and pervert the meaning of the Gospel for the diabolical purpose of imposing on the credulous and weak is a crime of such magnitude that I should conceive no sane person, who believes in the existence of a God, can be capable of doing. The followers of Joanna Southcott would do right to attend to the cautions of our Saviour respecting the prophets. "Take heed," says he, "that no man deceives you, for many shall come in my name, saying, I am Christ, and shall deceive many. If any man shall say unto you, lo here is Christ or there, believe it not, for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. If they say unto you, behold he is in the desert, go not forth. Behold he is in the secret chambers, believe it not."

FINIS.

MR. LITTLE'S COMPLETION

I have not seen the paper which you refer to
 without having any ground or call to
 think it is not aware that the letter
 to the editor in your issue is a reply to a question put by
 respondents in that paper regarding the
 question of the admission of women to the
 rank of that writer was to collect
 know of her case, and therefore did not
 the anonymous writer in the Times
 to read the concluding part of my letter
 for some consideration. The idea of
 without, but I am not certain as to
 all others I consider a distinction
 name of our system will deliver the
 the highest purpose of preparing to
 is to think of such a matter that I
 person who has been in the
 of doing. The following
 to attend to the contents of your
 a "falsehood" says he, "that no
 shall come in my mind, saying I
 deny. The system shall say into
 believe it is in the heart of the
 and shall show great
 position that shall be in the heart
 you, should be in the heart of the
 the seat of nature, deliver it not."

T. LITTLE